

THE HISTORIOGRAPHER

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THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

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Editor: A. Margaret Landis, 509 Yale Avenue, Swarthmore, PA 19081

African American Episcopal Collection to go to Virginia Theological Seminary

Four years of planning by the Historical Society of the Episcopal Church, including two years of discussions with Virginia Theological Seminary, culminated on December 12, 2002, in the signing of an agreement that officially designates the seminary's Bishop Payne Library as the home for the "African American Historical Collection of the Episcopal Church." Signing the agreement were Historical Society president Thad Tate and Virginia Seminary dean and president Martha Horne.

The Rev. Robert Bruce Mullin of General Theological Seminary, who chaired the Historical Society committee responsible for choosing Virginia Seminary, said the members had done "an excellent job of weighing the pluses and minuses of the various locations suggested and became convinced

that Virginia Seminary offered the best location for the success of the project. The cooperation and encouragement from the people at VTS convinced us this was the best location. We're very optimistic."

Other members of the committee are the Rev. Alfred Moss of the University of Maryland; the Rev. Eugene Lowe of Northwestern University; the Rev. Robert Prichard of Virginia Theological Seminary; and Alexandra Gressitt, contract archivist, of Richmond, Virginia.

Over the past two decades, an impressive body of literature has appeared on the role of the "Black Church" and its relationship to both the African American community and the larger society. Little evaluation has been made, however, of the smaller but crucially important African American communities within predominantly European American religious bodies. The agreement between the Society and the seminary is a first step in remedying this gap by creating a plan for a central archival depository for materials associated with the African American experience within Anglicanism in North America.

The newly created African American Episcopal Collection will be composed of various media (oral history, documents, institutional records, photographs) chronicling the lives and experiences of African American Episcopalians. The seminary will

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The Very Rev. Martha Horne and Thad Tate signed the agreement that officially designates Virginia Seminary as the home of the African American Episcopal Collection. (Photo by Alexandra Dorr)

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News and Notes

As we went to press, we learned of the death on February 12 of Arthur Ben Chitty, founder of the National Episcopal Historians and Archivists. Look for our tribute in the next issue of *The Historiographer*.

Historical Society makes plans for General Convention 2003

The Historical Society of the Episcopal Church will hold its annual board of directors and members' meetings during General Convention in Minneapolis. The board will meet Saturday, August 2. The members will meet Friday, August 1, in conjunction with the Society's General Convention dinner.

The dinner, to take place at Windows on the World, on the 50th floor of the Marquette Hotel, will feature Bruce B. Lawrence, professor of religion at Duke University and a specialist in Islam and other Asian religious traditions, who will address the topic, "Muslims, Christians, Terrorists: The Crescent and the Crisis, at Home and Abroad, after 9/11."

The Society invites you to attend this extraordinary evening, beginning at 6:30 p.m. with a cash bar. Tickets at \$35 per person (checks only) can be purchased through: The Historical Society of the Episcopal Church, PO Box 2098, Manchaca, TX 78652. They will be available starting April 1.

NEHA confirms annual meeting dates: June 25-28, 2003

At their annual meeting in Toronto in 2001, NEHA members accepted the Diocese of Iowa's invitation to hold their 2003 meeting in that diocese. They also approved changing the traditional meeting date to October to coincide with Iowa's celebration of its 150-year history. When the diocese changed its celebration plans, the invitation was withdrawn.

The Rev. P. Kingsley Smith, historiographer of the Diocese of Maryland, offered to host the 2003 NEHA meeting in Baltimore, keeping the fall date. Shortly after the 2002 annual meeting, he learned reasonably priced accommodations could not be arranged for the fall of 2003 but could for the end of June. NEHA's board subsequently approved the return to the regular June meeting time. See pages 5 and 6 for conference information and registration form.

HSEC grants available for research, conferences, publications

The Historical Society of the Episcopal Church invites applications from individual scholars and groups for grants to

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CALL FOR PAPERS

ANGLICANS AND LUTHERANS:

NEW WORLD EXPERIENCE OF TWO OLD WORLD TRADITIONS

A conference on the experiences of Lutherans and Anglicans in North America since the 17th century will take place in Chicago, Illinois, June 20-23, 2004. It is sponsored by the Historical Society of the Episcopal Church, the National Episcopal Historians and Archivists, the Episcopal Women's History Project, the Canadian Church Historical Society, the Lutheran Historical Conference, the Archives of the Evangelical Lutheran Church in America, and the American chapter of the Anglican-Lutheran Society. Paper and panel proposals for this conference are now being sought.

After an opening service and keynote speech on June 20, each of the three following days will begin with a speaker. Their talks will deal with governance, liturgy, and social concerns of the Anglican and Lutheran traditions as they have developed in North America. These will be followed by papers, round-table discussions, and special events, including a banquet with a featured speaker.

Individual papers, complete panels of three to four papers, and round tables which deal with various aspects of the invited speakers' topics are welcomed. Other suitable subjects for presentations include, but are not limited to: Anglican-Lutheran cooperation; Anglican and Lutheran archives, their contents and uses; lay organizations; women's ministries; women's ordination; ecumenism in both traditions; missions and missionaries; music; architecture. It is hoped that the historical aspects of Anglican and Lutheran interaction as well as present-day concerns will be addressed. Individual papers may deal with only one of the traditions. Panels and round tables should include both traditions. It is anticipated that papers delivered at the conference will be published.

Proposals for individual papers, panels, and round tables should follow the following guidelines:

- Papers should be scheduled for 20 to 25 minutes delivery time.
- Panels should have no more than four 20-minute papers.
- Round tables may have more participants for an informal discussion of their topic.
- Proposals for papers and panels should include a brief (1-2 pages) precis of each paper and a brief curriculum vitae (including a mailing address) for each participant.
- Round-table proposals should give a brief description of the topic for discussion and a CV for each participant.
- Proposals may be submitted by surface mail, e-mail, or fax. Send all proposals and enquiries to:

2004 Anglican-Lutheran Conference

Attn: Julia E. Randle

Seminary Post Office

3737 Seminary Road

Alexandria, VA 22304

e-mail: jrandle@vts.edu

phone: 703-461-1850

fax: 703-370-0935

Proposals must be received by October 1, 2003. Those accepted will be notified by December 31, 2003.

Obituary

Mary Stephens Harris, 1922-2003

The Church lost one of her faithful servants on February 7 when Mary Margaret Stephens Harris, known to all as Stevie, died at her home of cancer.

Born in Washington, Iowa, Stevie was reared on a farm near Indianapolis. After attending local schools, she went on to earn her B.A. and M.A. degrees from Butler University. A teacher of English, she chaired the English department of Barber-Scotia College in Concord, North Carolina, then moved to Baltimore to become professor of English at Morgan State University. She also taught at Johns Hopkins University, Loyola College, and the University of Baltimore. She ended her secular career as an affirmative action officer for the Baltimore city school system, retiring from that post in 1988.

Stevie was active in the Episcopal Church at all levels. A member of St. John's Church Mount Washington in Baltimore, she became the first black senior warden in the church's now 140-year history. She also served her parish as lector and eucharistic minister. In 1974, she participated in a diocesan-sponsored study tour of African countries. Under Bishops A. Theodore Eastman and Charles I. Longest, she served as canon for lay ministry. On the national level, she was a board member of the Episcopal Women's History Project, and from 1991 to 1994, she was a provincial representative on the national board of the Episcopal Churchwomen.

Those who worked with Stevie recalled "her lack of pretense, forthright and faithful convictions." Eleanor Smith, former EWHP board member, wrote of Stevie's love of giving, "but even more than . . . material, physical things, Stevie always gave of herself." "She was a wonderful friend," said Lucy Germany, editor of EWHP's *Timelines*.

Stevie's interests outside the Church and academia are evidenced by her membership in a number of service organizations. She served terms as both president and treasurer of the Maryland Association of Affirmative Action Officers and as vice-president of the Executive and Professional Women's Council of Maryland.

Her marriage to Baltimore physician Bernard Harris, Jr., which ended in divorce, produced a daughter, Marilyn Harris-Davis of Baltimore. Stevie's pride in her daughter and joy in her two grandsons, Maxwell and Marrio Davis, was well-known.

Services were held at St. John's Church on February 11.



Lucy Germany

News and Notes

Continued from page 2

support significant research, conferences, and publications relating to the history of the Church of England, the Anglican Communion worldwide, and the Anglican and Episcopal Churches in North America.

These grants are usually modest in amount: \$1,000-\$2,000 for individuals, more for conferences and publication support. Typical grants would include: travel to collections or resources, dissertation research, and seed money for larger projects. For larger projects, it must be made clear how a small grant can make a significant contribution to a distinct part of a larger project. Applications should provide:

1. Description of the project and its significance
2. Concise curriculum vitae
3. Project budget
4. At least two letters of recommendation

Applications must be submitted by June 1. Awards will be announced in August.

Applications should be sent to: Historical Society Projects and Grants Committee, The Rev. Norman Brooks Graebner, St. Matthew's Episcopal Church, PO Box 628, Hillsborough, NC 27278, e-mail: graebner@duke.edu.

NEHA to award first Annual Meeting Attendance Grant

At their annual meeting in Reedsville, North Carolina, in June, 1991, NEHA members voted to establish an endowment fund. One of the fund's primary purposes was to provide grants to dues-paying members who would be unable to attend NEHA's annual conferences without financial assistance. Growth of the fund from interest and an increasing number of member contributions makes it possible for NEHA to offer the first grant of \$200 to assist in attending the annual conference and meeting in Baltimore, June 25-28, 2003.

Criterion for the grant is simple: The grantee must be a dues-paying member of NEHA receiving combined compensation and programmatic budget of \$1,000 per annum or less for his or her work as archivist, historiographer, and/or registrar. Those applying for the grant should complete the application form (*see page 13*) and return it with a statement from the appropriate organizational officer verifying the level of compensation or budget. Applications must be received by May 1, 2003, at National Episcopal Historians and Archivists, 509 Yale Avenue, Swarthmore, PA 19081-1716. The recipient of the grant will be notified by May 15, 2003, and receive the funds by May 25, 2003.

NEHA 2003 to meet in Maryland

"O Lord, you will defend them as with a shield" (Psalm 5:15)

This motto, on the great seal of Maryland, could apply also to the Dioceses of Easton and Maryland, sponsors of the 2003 meeting of the National Episcopal Historians and Archivists on June 25 through 28. Participants will enjoy the charms and learn the lore of both shores of the Chesapeake Bay, described thus in 1608 by John Smith of Jamestown, the first to tell about a voyage up the Bay to the Susquehanna: "Heaven and earth seemed never to have agreed better to frame a place for our commodious and delightful habitation."

From its beginning in the 17th century, the Church has put its trust in God through hardships, temptations, and divisions. This robust faith in God as our defender has assured the survival of the heirs of the English Reformation and at the same time has made Maryland a shining example of toleration for a diversity of religions, cultures, politics, and nationalities.

Special dimensions of this heritage will be provided by our colleagues in the Episcopal Women's History Project, and by programs on the African-American experience, including the story of St. James' Church, Lafayette Square, founded in 1824, the first black Episcopal Church south of the Mason-Dixon line.

We begin with a reception and dinner at 5 p.m. on Wednesday, June 25, at the Cathedral of the Incarnation where Bishop Robert W. Ihloff of Maryland will welcome us. Thursday is our day on the Eastern Shore, leaving the Cathedral at 8 a.m. on a tour bus to visit historic churches at Kent Island, Easton, Chestertown, and Wye Mills and to meet Bishop James Shand of Easton.

Back in Baltimore, Friday morning is to be devoted to archival presentations. Stan Upchurch will lead a discussion section on current archival challenges. He asks that all participants come prepared with at least one current problem in their archives for group discussion and brainstorming. Mark Duffy plans an update of developments regarding the Archives of the Episcopal Church and a presentation on the development of digital archives and their implication for local diocesan and church archives. Mary Klein will close the morning with a presentation about the ongoing work of transforming the card catalog of Maryland's diocesan archives to an electronic format.

At lunch, NEHA and EWHP members will hold their annual meetings. From 2 p.m. to 5 p.m., one group will go on the road, visiting the Lovely Lane United Methodist Museum and the St. Mary's Seminary Archives of the Archdiocese of Baltimore; others will take part in a seminar moderated by Alfred Moss on what happens in preserving and restoring historic buildings. Everyone will also have an opportunity to see the F. Garner Ranney Memorial Archives of the Diocese of Maryland, housed in the Cathedral.

The Conference Eucharist will be at 5 p.m., followed by a reception and banquet at the Cathedral. James Wollon, A.I.A., will give an illustrated talk on how Maryland church architecture has enshrined a rich tradition of faith.

Saturday morning will feature a series of presentations, including talks by David Hein of Hood College on "St. James' School: Whittingham, Kershaw, and the Vision of Church Boarding Schools," Lawrence Bradner on "The Rev. Daniel Henshaw, rector of St. Peter's, Baltimore, 1817-1843," and others.

We adjourn after lunch, but many may want to stay another day to enjoy the city, maybe to see the Orioles vs. the Phillies Saturday night or Sunday afternoon.

REGISTRATION FORM

DEADLINE: June 1, 2003

Conference location: Cathedral of the Incarnation, 4 E. University Parkway (between N. Charles and St. Paul Streets), Baltimore, MD 21218. (Phone 410-467-1399)

The Christian Heritage in the Upper Chesapeake Bay

A conference for church
historians and archivists



Housing: Conference members should make their own arrangements. We suggest three local hotels. All charge for overnight parking, but cars can be safely left at the Cathedral. Rates (including 12.5% tax) are per room.

- [1] **Hopkins Inn**, 3404 St. Paul Street (4 min. walk). NEHA has reserved 15 rooms and 6 suites: Standard (twin or queen beds) \$100/day; Suite (twin or queen beds + sofa) \$133/day. Continental breakfast included. Homely hotel but not fully handicap accessible. Web site, search <Hopkins Inn Baltimore>
- [2] **Carlyle-Quality Inn**, 500 W. University Parkway (15-20 min. walk, 4 min. drive). Suite (2 queens) \$147/day or more; Family suite (2 doubles + sofa) \$120/day or more; Business suite (double + sofa) \$110/day or more; King \$100/day or more; Queen \$90/day or more. Breakfast at restaurant or room service not included; rooms have kitchens. Web site, search <Carlyle-Quality Inn Baltimore>
- [3] **Doubletree Inn at the Colonnade**, 4 W. University Parkway (3 min. walk). All rooms (king, queen, 2 doubles, or 2 queens) \$145/day or more. Breakfast at restaurant or room service not included. Web site <Doubletree at the Colonnade Baltimore>

Transportation: By rail: From Baltimore's Penn Station, a short ride on MTA bus #11, or take a taxi. By air: BWI Airport is about 10 miles from downtown Baltimore. Driving time to the Cathedral is approximately 25 minutes. Taxis charge \$25-\$35. Or take light rail (approximately \$3 round trip) from the airport to Baltimore's Penn Station and a bus or taxi from there. Check BWI's web site for more information. Lean light rail schedules on MTA's web site. By car: The Cathedral, at the northeast corner of Johns Hopkins University campus, is accessible from I-95, I-695, and I-83.

Name(s): _____

Address: _____

Phone: _____

E-mail: _____

Church: _____

Diocese: _____

Registration fee per person \$115.00
(Includes meals, programs, tour bus)

Guests are welcome for all or part of the conference.

Thursday only	\$65.00
Friday, with lunch and dinner	\$50.00
Friday, dinner only	\$30.00
Saturday only	\$20.00

Total enclosed: \$ _____

Please make check payable to:
The Diocese of Maryland: NEHA 2003

Mail to:
NEHA 2003
4 University Parkway
Baltimore, MD 21218

I am staying at _____

I will leave Saturday _____, Sunday _____

Please tell us of any physical or dietary restrictions.

Baltimore and Easton, Maryland
June 25-28, 2003

Lula M. Disosway:

Missionary, doctor, teacher

By Ilene Disosway

Lula Marjorie Disosway was born January 9, 1897, into a devout Episcopal family in New Bern, North Carolina. At age 5, she was struck with spinal meningitis. Her doctors said she would not live.

But live she did. Her deeply religious mother promised God that if he would let Lula live, she would give her life to him and his work. Dr. Lula later said, in tribute to her mother's prayers, God had a purpose for her.

When Lula was 11, she heard a missionary to Japan speak about his work and decided to devote her life to serving others. She was graduated from New Bern High School, then from Woman's College (now the University of North Carolina Greensboro) with a teaching degree. But the words of medical missionary and explorer David Livingstone, "to heal the body is to open an avenue to the soul," made her long to serve "the poor, the lame, and the blind through Medicine," but becoming a physician would be long and expensive.

Lula had made a commitment to teach for a year in Moyock, North Carolina, and honored that commitment. Upon the advice of her rector, however, she wrote to Dr. John Wood, head of the Episcopal Church's Department of Overseas Missions, expressing interest in answering his call for doctors to serve in the Far East. In 1919, with financial help from the Episcopal Church and the Diocese of East Carolina, she began her pre-medical studies at Johns Hopkins University in Baltimore, then entered Woman's Medical College in Philadelphia. In 1925, she became the first woman intern at James Walker Hospital, Wilmington, North Carolina.

Her internship completed, Dr. Lula was ready for service in Shanghai. She sailed on the *Empress of Australia* from Vancouver, Canada, and reached "the great unknown country of my college dreams" 22 days later on September 24, 1926. She soon traveled south by train to Soochow, to its university, for intensive study of the Chinese language.

"I wish you could see a Chinese train," she wrote home. "Externally they look quite like some of our bum ones. First class is quite nice, each a compartment, somewhat like our Pullman. Second class is also compartment-like except four persons occupy it. The two seats face each other, and a table is in between. The table is of vast importance. On it the Chinese put their tea glasses, for a Chinese traveler consumes quantities of tea during a journey. Then comes third class. In these cars are long benches, one down each side of the car and two down the middle. You can imagine how much space is between. . . . A Chinese travels with everything but the



kitchen stove. When the train comes in, the mob in each car piles out with quite a jam, but the outside mob piles in at the same time and there you are."

Four months later, she was back in Shanghai where she took charge of St. Elizabeth's Hospital, a 150-bed facility with only one other doctor. She became proficient in all medical specialties, but obstetrics was her love. From 1926 to 1941, she taught at St. John's Medical School, receiving her professorship in obstetrics in 1938. In her 15 years in Shanghai, she said she delivered about 10,000 babies.

Dr. Lula's letters to family and friends were replete with experiences. She loved her work and said so. The hospital's maternity ward was usually filled. She promoted prenatal care. Meningitis cases were sent to an isolation hospital. She saw her first leper. She wrote of a Chinese policeman who brought a dead child to her and asked that it be brought back to life. A pregnant woman brought her a gift in the hope she could turn the about-to-be-born infant into a boy if it turned out to be a girl. A family gave a 75-course dinner in her honor as a token of gratitude.

She also wrote about war—the Anti-Foreign War of 1927 and the Sino-Japanese Wars in 1932 and 1937. In November, 1937, she wrote, "I have had enough [of war] to last me a lifetime. . . . [In July] clouds began to gather and there began to be rumors of war. Suddenly Shanghai found itself with thousands and thousands of refugees pouring into the settlement from the Chinese section of Shanghai. Things were hectic. Then on Aug. 13, all hell broke out. This

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Legal matters, preservation, and access: Hawai'i's archives require a balancing act

By Stuart W. H. Ching

The Episcopal Church in Hawai'i was first established in 1862 at the invitation of King Kamehameha IV and his consort, Queen Emma. A direct appeal from the Hawaiian sovereigns to Queen Victoria of Great Britain resulted in the sending of the first Anglican bishop from England, the Rt. Rev. Thomas Nettleship Staley. Under royal patronage, the Hawaiian Reformed Catholic Church was founded.

Besides providing land and the financial resources to support an Episcopal mission to the islands, Kamehameha IV is credited with translating the Book of Common Prayer into the Hawaiian language. The efforts of both the King and Queen to foster the educational, spiritual, and social welfare of their people are well documented. In recognition of their piety and adherence to Christian ideals, Kamehameha IV and Emma were declared saints of the Church by Archbishop of Canterbury Robert Runcie in ceremonies at St. Andrew's Cathedral in Honolulu in 1983. Their feast day is celebrated each year on November 28 of the liturgical calendar.

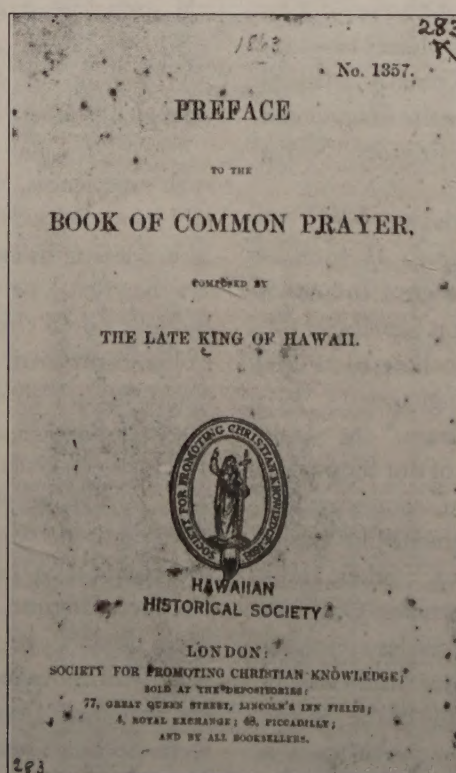
With subsequent annexation of the Kingdom of Hawai'i to the United States in 1898, British influence ceased. English bishops were soon replaced by American bishops, and authority over the Anglican Church in Hawai'i was trans-

ferred to the Protestant Episcopal Church of the United States. Under American jurisdiction, it became the Missionary District of Honolulu and soon included not only the Hawaiian Islands, but also Guam, Okinawa, Taiwan, and Kwajalein.

In 1969, the Missionary District of Honolulu became the Diocese of Hawai'i. Its jurisdiction is now limited to the state of Hawai'i and Kwajalein Atoll. During its long history, the Episcopal Church in Hawai'i founded 82 parishes and missions in Hawai'i and a number of educational institutions which still exist, namely St. Andrew's Priory, 'Iolani School, Seabury Hall, and Hawai'i Preparatory Academy.

The Diocese of Hawai'i takes great pride in its Anglican heritage, its past associations with the See of Canterbury and the Hawaiian Monarchy, and its current status as a diocese of the Episcopal Church. The canons of the diocese make provision for a historiographer whose duty is "to collect and preserve such materials as can be obtained relative to the history of the Diocese, its Bishops, Parishes, Missions, institutions and undertakings, and so to arrange, catalog and classify all such books, documents, photographs and papers in his custody as to make their content accessible for reference and research" (Canon 10, Sec. 10). The historiographer is appointed by the bishop and is confirmed by a majority vote of the diocesan convention. He serves on a voluntary basis

King Kamehameha IV (left) and his consort Queen Emma (right) appealed to Queen Victoria of Great Britain to give their people the ministry of the Anglican Church.



Bishop Thomas Staley wrote that "The King's grasp of Christian doctrine and Church history is already so wide and thorough that my part in the revision of his comprehensive introduction of the Book of Common Prayer has been a light one." (Courtesy of the Hawaiian Historical Society)



and receives no compensation from the diocese. The historiographer reports directly to the bishop, and all expenses pertaining to the management of the Church's historical records fall under the bishop's control and at his discretion.

The archival collection of the Diocese of Hawai'i is of medium size and measures about 16 cubic feet of manuscripts and 24 linear feet of published and bound materials. Among its holdings are parish registers, correspondence, papers of the bishops, committee reports, journals of convention, photographs, publications, scrapbooks, and artifacts.

When collecting efforts first began is unknown. For many years, the historical records of the Church were stored in various church offices and other locations, including under the stage of Tenney Theatre, on the precincts of St. Andrew's Cathedral in Honolulu. At some unknown date, the collection was physically transferred to the Hawai'i State Archives, a government repository under the jurisdiction of the Hawai'i State Department of Accounting and General Services. This was probably done with every good intention to provide a more secured and climate-controlled environment for the records at a location which would provide easy access for researchers. No formal transfer document exists in either the Hawai'i State Archives or the diocesan offices. The general belief is the State Archivist at the time informally agreed to store the records as a favor to church authorities. One archivist remembers the Church's records already being at the Hawai'i State Archives when she arrived there in 1976.

While in the Hawai'i State Archives, a preliminary inventory of the collection was compiled with the help of former diocesan historiographer Kenneth Perkins. However, no systematic appraisal, arrangement, description, or preservation of the materials was made. Researchers were provided access to the collection only after research requests were approved by the bishop. Retrieval and refileing of the Church's historical records were done by state, not church, employees.

With a change of administration and policy at the Hawai'i State Archives in 1987, the incoming archives administrator felt that, as a government repository, the State Archives could no longer provide storage and access for the Church's collection. It did not offer similar arrangements to any other church or private organization. With diminishing budgets and staff cutbacks, the State Archives was unwilling to put any more resources of time and money into a collection it did not own. For the collection to remain in the Hawai'i State Archives, the archives administrator requested that the Church transfer title to the collection.

On December 5, 1989, a *Gift Receipt/Certificate of Gift* form was co-signed by church authorities and the archives administrator. This action formally transferred the Church's collection to the Hawai'i State Archives. In thanking church authorities, the archives administrator stated her reason for accepting the Church's collection: "Because of the early tie between Queen Emma and Kamehameha IV and the Episcopal Church in Hawai'i, it seems appropriate that these



Cartoon in Honolulu Advertiser, April 2, 1902

Reprinted by permission.

records should find a home in the Archives alongside the records of Kamehameha IV, his consort, and other rulers of Hawai'i."

Church authorities at the time believed they were only transferring custodial care and not legal ownership of the collection. In reality, they had inadvertently transferred legal ownership of the collection to the State of Hawai'i, which now had the right to manage the collection as it saw fit. As a possible consequence, all or part of the collection was at risk of being sold, dispersed, or even destroyed. The sale of rare books and manuscripts in the collection would appeal to collectors, and the high prices realized could be added to state coffers. Parish registers, which were of little use to government operations, could be destroyed and the valuable genealogical information contained within lost forever.

In 1997, Bishop Richard S. O. Chang of Hawai'i appointed me to succeed the Rev. Norio Sasaki as diocesan historiographer. At the time, I was employed as a full-time archivist with the Bernice P. Bishop Museum in Honolulu. I was familiar with collections management and registration procedures governing archival collections, and I thought it highly unusual that a government repository should manage the records of a religious organization. Upon further investigation, I discovered the Church had mistakenly relinquished legal ownership of its historical records during a previous church administration.

Continued on next page

Hawai'i's diocesan archives

Continued from preceding page

I immediately apprised Bishop Chang of the situation. He fully understood the importance of regaining physical custody and legal ownership of the Church's historical records. He was also aware of the legalities involved from the Church's perspective. The diocesan canons did stipulate that "all such (historical) materials shall remain the property of the Diocese." To Bishop Chang's credit, he took immediate action to regain custody of the collection, knowing full well that physical custody would entail additional expense for the diocese during a time of great financial challenge.

On October 28, 1998, Bishop Chang sent a formal request to the state comptroller of Hawai'i "for the return of the Episcopal Church Collection to the ownership and curation of The Episcopal Church in Hawai'i." The state comptroller agreed to the bishop's request and authorized the archives administrator to prepare documentation for its return. Physical custody and legal ownership of the collection were returned to the Diocese of Hawai'i on June 30, 1999.

Concerns about legal ownership and literary rights now affect how items are deposited into the Church's archival collection by individual donors. In the past, items were given on an informal basis without any documentation as to the identity of the donor and without a listing of materials given. Registration procedures have now been instituted whereby transfer of legal ownership and literary rights to the Church are documented in a *Certificate Gift* form developed with the help of the chancellor of the diocese. This form establishes the donor as the rightful owner of the intended gift, who does "irrevocably and unconditionally give, assign and transfer to the Episcopal Church in Hawai'i all right, title and interest (including all copyright, trademark, and related interests) in and to the following described property."

Legal issues aside, with the return of the Episcopal Church collection from the Hawai'i State Archives, the Church was now faced with the dilemma of housing a collection for which it did not have a secured storage space with the

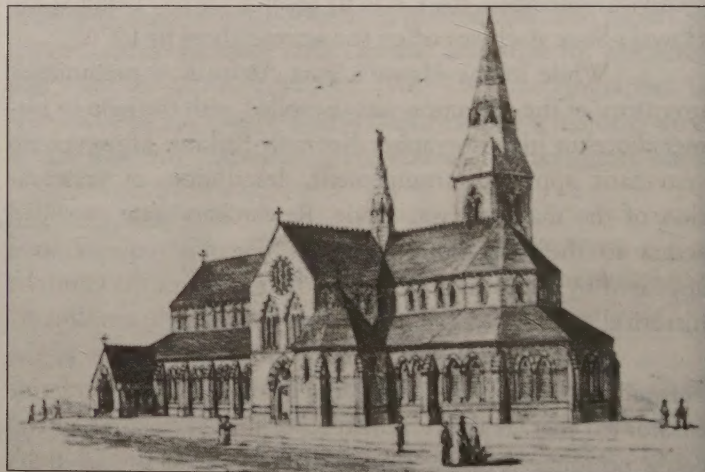
proper environmental controls or a public reading room for access. The bishop sought available space around St. Andrew's Cathedral, where the diocesan offices are located, and made several inquiries at nearby parishes. It was hoped that either the cathedral or one of the parishes might have a suitable space which could be renovated to accommodate the needs of an archival collection. No space was available.

As a temporary measure to address immediate preservation needs of the collection, it was sent to Crown Pacific, a state-of-the-art commercial storage facility on O'ahu. This facility, which is located above the flood plain, exceeds ASNI standards. It is equipped with smoke detection devices and sprinkler and halon dry fire suppression systems.

Special provision was made to have the Church's collection stored in the 24-hour climate-controlled Electronic Data Room, which is usually reserved for electronic media. Three air-conditioning systems are employed in the area to maintain temperatures between 65 and 72 degrees; and three dehumidifier units are in operation to achieve a relative humidity range of 45 to 50 percent. A hygrometer monitors the area 24 hours a day, 365 days a year.

Alarm contacts are attached on all doors and windows, and separate areas are designated for office space and records storage. The Electronic Data Room, where the church

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Queen Emma sailed for England in May, 1865, to raise funds to build a cathedral in Honolulu and to promote the interests of the Church in Hawai'i. She returned with £6,000 and architectural plans for a Gothic cathedral (above) to be dedicated to St. Andrew in honor of King Kamehameha IV who had died on St. Andrew's Day, 1863. King Kamehameha V participated in the laying of the cornerstone (left) in 1867.

Stuart Ching: Museum professional and volunteer diocesan historiographer

By Julia E. Randle

The traditions of east and west, history, art, and archives all meet in an engaging combination in the person of Stuart W. H. Ching, volunteer historiographer of the Diocese of Hawai'i and curator of the Honolulu historic site, 'Iolani Palace.

Stuart can trace his ancestry back 38 generations to China and Tibet, but his family has lived in the Hawaiian Islands for five generations. A cradle Episcopalian, Stuart served as an acolyte as a child and as a member of the vestry of St. Elizabeth's Parish in Honolulu as a young adult.

"As fate would have it," he related, "I did not stray far from the Church in my choice of educational institutions either. I showed a decided penchant for schools founded by Episcopal bishops." He was graduated from both 'Iolani School, an Episcopal boys school in Honolulu founded in 1863 by Bishop Thomas Nettleship Staley, the first Anglican bishop of Hawai'i, and Kenyon College, established in 1824 by Bishop Philander Chase, the first Episcopal bishop of Ohio. At Kenyon, he double-majored in art history and religion, earning his B.A. in 1981.

Although Stuart's siblings and many friends followed careers on the mainland, he "returned to the islands because of a deep pride I felt for this place I call home." His career as a museum professional commenced at 'Iolani Palace in Honolulu, the official residence of the Hawaiian monarchy (1882-1893) and the only state residence of royalty in the United States. From 1984 to 1987, he served there first as a research associate and later as education coordinator.

In 1988, Stuart moved to the visual collections department at the Bernice P. Bishop Museum in Honolulu. The Bishop Museum preserves, exhibits, and interprets the natural and cultural history of Hawai'i and the Pacific. As collection manager of art, Stuart was responsible for the curation of the museum's collections of paintings and works on paper, which include some of the earliest visual images of Hawai'i and her people by artists who accompanied Captain Cook on his voyages to the Pacific.

Stuart entered the archival world in 1991 when the visual collections department was reorganized as the Bishop Museum Archives and the care of the museum's collections of manuscripts, audio tapes, maps, and plans was added to his responsibilities. According to Stuart, "This change in department focus provided additional opportunities for me, in my new role as archivist, to learn about processing and accessing a wide variety of archival materials. This on-the-job training was supplemented by attendance at workshops and conferences sponsored by such organizations as the Society of American Archivists and graduate level courses on preserva-



tion management and conservation of library materials.

After 11 years at Bishop Museum, in 1999 Stuart became curator of Honolulu's Mission Houses Museum. This historic house museum interprets the history of the Sandwich Islands Mission, established in 1820 by New England Congregational missionaries sent by the American Board of Commissioners for Foreign Missions in Boston. In February, 2003, however, Stuart left the Mission Houses Museum to become curator of 'Iolani Palace. In returning to the site of his first professional employment, Stuart feels he has "come full circle" in his professional life.

Stuart was appointed to the voluntary position of historiographer of the Diocese of Hawai'i in 1997 by Bishop Richard S. O. Chang. Although his keen interest in history and professional training and experience in collections management were an important basis for the appointment, Stuart did not actually volunteer himself. Instead, he was recommended for the unpaid position by the previous diocesan historiographer, his lifelong mentor, the Rev. Norio Sasaki.

When questioned about the rewards and challenges of his task, Stuart said, "Working with the archival collections of the Episcopal Church in Hawai'i has allowed me an opportunity to pursue my interest in Hawaiian history and to learn more about the impact of the Anglican presence in Hawai'i." He particularly enjoys sharing the excitement of researchers using the collection. The current limited access to the collection, however, is his greatest challenge, something Stuart is hopeful will be overcome as the diocese moves closer to establishing its own archival facility.

Julia E. Randle is president of NEHA and archivist of Virginia Theological Seminary.

Results of 2002 NEHA membership survey

By Julia Randle

In Chaucer's *Canterbury Tales*, the "Widow of Bath's Tale" tells of the quest of a knight charged to find out what women really want. This past year, the NEHA Board has pursued its own Canterbury Tale to determine who comprises the NEHA membership and what these members really want from their organization. This process commenced at NEHA's 2002 Annual Meeting in Houston where a membership survey was distributed to all members in attendance. During the fall, copies of the survey were mailed to the rest of the paid membership for completion and return. After follow-up notices to non-respondents and extensions of the due date, 124 surveys were returned of 157 distributed (the total paid 2002 NEHA membership as of December 15), or a gratifying response rate of 79 percent. To protect the privacy of all responders, the surveys were received, read, and tabulated solely by me. The raw data from the survey has been shared with the entire NEHA Board without attribution, and the only identities shared have been those of members indicating interest in specific tasks.

The demographic section of the survey reveals an interesting composite picture. The average respondent is an Episcopalian (95%), over 55 years of age (74%), who joined NEHA during the past five years (72%). Two-thirds characterized themselves as Institutional, Diocesan, or Parish Archivists, Historiographers, and/or Registrars. More of this group (53%) labor on the diocesan level than at the parish level (40%) with a small number (7%) affiliated with institutions or other organizations. Many respondents work or volunteer for multiple organizations, with 20% working for both a parish and a diocese. The respondents are nearly equally split between archivists (48%) and historiographers (42%) with 10% responding they are registrars. Thirty percent of the respondents hold some combination of the three titles, indicating that members working for pay or love have responsibilities in multiple areas. The survey further reveals that NEHA is not comprised solely of persons working or volunteering in Episcopal Church archives or history. An additional third of the responding membership are interested laypersons, clergy, or teachers or professors. Comments from this group indicate many are writers, editors, members of historical or archival commissions, or simply persons interested in the mission of NEHA or in archives and/or history of the Episcopal Church.

When I joined NEHA in 1990, the Annual Conference was the centerpiece of NEHA activities with a large proportion of the small membership participating in these annual gatherings. The growth in NEHA membership in recent years, however, has not been matched by a similar growth in the numbers of members attending the annual conference. While 39% of the respondents highly value these conferences, 54% have never attended this multi-day program of archival and historical papers, workshops, and field trips. Numerous

suggestions were made for future annual conference topics, including grants and fund-raising; Episcopal Church missions, religious communities, and schools; the Episcopal Church during the Civil War and during the Civil Rights Movement; and a variety of archives-related topics.

Survey responses reveal less familiarity with, and the need for better information regarding, the NEHA Archives and History Workshops (formerly known as mini-conferences). Seventy-four percent of the respondents said they had never attended one of these one- or two-day local or diocesan gatherings to teach basic parish archival organization and practice while an additional 34% stated they need more information about this program. While 19% responded they had attended such workshops, a comparison of that list with lists of previous workshop participants reveals that at least one-third of these persons had not attended a NEHA program, showing further confusion among NEHA members about this offering. Obviously, more and clearer explanation of this program is necessary for its success.

NEHA publications were found to be very important to NEHA members. *The Historiographer*, the organization's quarterly newsletter, is highly valued by 89% of the respondents while only one respondent recorded dissatisfaction with it. "[*The Historiographer*] is a remarkably good publication," wrote one respondent. "Margaret [Landis, the editor,] should be commended." Another member commented, "The main reason I continue my membership is to receive *The Historiographer*—interesting and helpful articles." While respondents generally preferred a balance between articles on history and archives, book reviews, and announcements, a common request was for more articles dealing with archival topics. In addition, members identified the need for *The Historiographer* to report regularly on the NEHA Board meetings and to provide more prominent coverage of the dates and locations of upcoming annual conferences.

The Historic Episcopal Churches Engagement Calendar and the Episcopoccat Calendar and Books are popular with a small group of the NEHA membership. The Historic Episcopal Churches Engagement Calendar is particularly valued by 39% of those surveyed although the calendar receives widespread support among the membership. Roughly half the respondents indicated willingness to provide photos or parish histories for the calendar, help edit it, or assist in promoting its sale to others. In addition, 25% of the respondents feel this publication should be expanded. Members' comments include "excellent publication—very well done," "really enjoy the calendars," and "continue as they are."

The greatest division of opinion in the entire survey concerned the publication of the Episcopoccat Calendar and Books. Twenty-seven percent of those surveyed highly value these publications, most of whom offered to contribute photographs or to assist in their editing or promotion, stating

"they are great," "I think they're wonderful." Of those members who commented, however, 53% stated they feel NEHA should not continue to publish these items and backed their opinion with pithy comments like, "the cats are for the birds," "too cutesy for me," and "how about an Episcodog calendar?" In a more thoughtful vein, one member commented, "In some quarters of the wider Church, . . . NEHA is known as the group that publishes cat calendars. [Is this] good marketing strategy?" Another thought, "They diminish the seriousness of our organization." A third suggested producing the Episcocat Calendars and Books "with an archives or history theme [that] might be more appropriate for NEHA."

The membership expressed interest in possible future publications by NEHA. Guides for parish archivists and for writing parish histories were desired by 83% and 79% respectively. Similar publications for diocesan archives (59%) and history (55%) were less popular. Publication of the papers of the Annual Conference was requested by 41% of the respondents. A number of those surveyed, however, cautioned against creating items already available elsewhere and suggested that NEHA become a clearing house for guides already published. The NEHA Board is actively examining this latter proposal. Members also suggested that NEHA publish a number of new items, including a directory of Diocesan Archivists and Historiographers, bibliographies of parish and diocesan histories, and the NEHA Bylaws. The last item will be included in the membership directory that is going to press concurrently with this issue of *The Historiographer*. In comments regarding all publications, however, a number of respondents expressed concern about overloading the NEHA editor, who is already responsible for publishing the current

NEHA publications while others observed all publications need improved marketing.

The membership survey included questions about member interest in serving on NEHA membership, fund-raising, endowment, and publications committees. The intent was to identify members who wished to become more active in specific NEHA programs and to offer the membership opportunities to share in NEHA leadership. Unfortunately, a few respondents interpreted these questions as requirements of membership, an obligation never imagined on the part of the Board. The Board appreciates the many respondents who volunteered their time and talents. At the next Board meeting, a NEHA standing committee structure will be finalized and volunteers contacted regarding their interest in service.

On behalf of the NEHA Board, I wish to thank the members who responded to this survey. While the survey results do not point to one simple answer, like that found by the knight in the "Widow of Bath's Tale," they provide much data on what members want from this organization and the directions they want it to take in the immediate future. The Board is already acting on some items and looking for ways to implement others. Our one reservation about the survey results is they are almost too positive. While it is certainly satisfying to receive praise for our work in managing the organization, complete candor is often more useful, even if less pleasant to read and act upon. We invite your comments on these results and look forward to a continued dialogue with the membership concerning NEHA programs, publications, and direction.

Julia Randle, archivist of Virginia Theological Seminary, is president of NEHA.

National Episcopal Historians and Archivists Application for Annual Meeting Attendance Grant

Applications for grants to the 2003 Annual Meeting in Baltimore, Maryland, June 25-28, must be returned to NEHA, 509 Yale Avenue, Swarthmore, PA 19081-1716, by May 1. Recipients will be notified of the award by May 15 and receive the funds by May 25.

Name of Applicant _____

Mailing Address _____

Daytime Telephone _____ E-mail _____

Position _____ Organization _____

Statement of Need for Grant _____

Please attach statement by business manager, administrative assistant, rector, treasurer, or other appropriate officer of your organization verifying compensation and budget of less than \$1,000 per annum for your work as an archivist, historiographer/historian, or registrar.

The Community of St. John Baptist celebrates 150 years of service, 1852-2002

By Shane Margaret, N/CSJB

The Community of St. John Baptist began as the child of a time, a movement, and two remarkable individuals. It has grown, flourished, diminished, and entered into new growth. At every stage, it has benefited from the devotion of gifted and generous sisters, associates, and friends.

England in the 1840's faced industrial development and grievous poverty as peasants came to the cities to find work. The Churches were largely silent. Indeed, the Church of England was too weak to help as religion had become a matter of polite assent rather than committed belief. On Easter Day 1800, only six persons attended the Eucharist at St. Paul's Cathedral in London!

The problems of the Church and of the poor were both addressed by a group of clergy and scholars who came to be known as the Oxford Movement. Beginning in 1844, a series of "Tracts of the Times" challenged the Church to engage the minds and affections of the people through greater ritual and a renewal of practices such as confession and spiritual direction.

The Oxford Movement was generally socially conservative, but it included many who were concerned for the poor. Some began to reconsider religious sisterhoods, dead in England since Henry VIII, as a response to their needs. Advocates argued that Anglican sisterhoods could serve functions that neither the state nor the Church performed—care of the sick, teaching, orphanages, parish mission work, and, especially, "rescue work" with "fallen women." At a time when "ladies" did not work outside the home, before nursing or teaching had become respectable professions for women, sis-

terhoods might take on these important works.

The idea of sisterhoods was radical, even dangerous. Sisterhoods were seen as cults, and books promised lurid rumors of convent life. Many Anglican priests feared "losing souls to Rome." Proponents had to focus on the social usefulness of sisterhoods to justify them; it would have been impossible to sustain an enclosed, contemplative community, but by the 1840's, active sisterhoods began to seem possible.

The Rev. Thomas Thelluson Carter, rector of Clewer near Windsor, was one of those to whom the idea of sisterhoods appealed. A graduate of Eton, he had as a young man been deeply shaped by E. B. Pusey's ideas on the Church. His experience at Clewer further convinced him of the need for social work in the parish. By 1849, he was working to "save fallen women" by placing them with a local widow, Mariquita Tennant, and became certain a sisterhood was needed to carry on the work with consistency. Mrs. Tennant had no interest in a sisterhood, but God supplied an alternate.

Harriet O'Brien Monsell was the seventh child of Sir Edward O'Brien of Limerick, County Clare. In 1839 she married Charles Monsell, also an Oxford Movement adherent. When Charles died in 1851, Harriet consecrated herself to God's service. She went to visit her sister at Clewer and never left. She became a "novice" in 1851, and on November 30, 1852, was professed by Carter and named Mother Superior of the Community of St. John Baptist.

Mother Harriet's energy, enthusiasm, and compassion made the community a magnet both for potential sisters and for those they served. By the time of her resignation as superior in 1875, CSJB had 200 sisters working at 24 sites, including the United States. In 1881, the sisters began work in India. By 1911, at its height, 302 sisters worked in England and India, another 39 in the U.S. The Community of St. John Baptist was the largest sisterhood in the Anglican Communion.

What sort of work did all these sisters do? The original work, the Clewer House of Mercy, took in prostitutes and other women from the streets. They taught domestic skills and provided a structured daily life to enable the women to become employable. This work mushroomed, and within three years the "Clewer Sisters" built a large complex of buildings. They did similar work in several other locations, but they also quickly found themselves running orphanages,



schools, parish mission work, convalescent hospitals, soup kitchens, meeting places and homes for working girls, and a church needlework business. These enterprises came largely in response to requests from others. The sisters received, but could not accept, requests for work in Australia, Zanzibar, and other parts of the United Kingdom. Before social work, before trained nursing, the sisters of CSJB did whatever could be done to offer people a better way of life.

Important as the work was, it was not the center of the founders' vision. Both Thomas Carter and Mother Harriet envisioned a blend of the active and contemplative life. The preamble to the community's constitution makes this clear: "The Community of St. John Baptist is instituted for the promotion of the honour and worship due to Almighty God, for the cultivation of the Counsels and graces which He has taught as the way of perfection, and for active service, both in spiritual and corporal works of mercy, in accordance with the doctrine and discipline of the Church of England."

However important and valuable the service rendered, the heart of the community was and is a life of prayer. From the beginning, the sisters had daily Eucharist, the Divine Office, and private prayer and meditation. The community produced *The Day Hours of the Church* in 1858, a book that became the daily office book for many Anglican



communities. That strong devotional life is worthy in itself, but it also provides energy and fortitude in caring for others.

Mother Harriet cautioned her sisters that "you must live the life, not do the work." The experience of living in community and loving those with whom we have no intimate affection offers sisters a unique opportunity to follow Christ. The community adopted the Rule of St. Augustine because its simplicity and flexibility allowed for the "mixed life" of prayer and work. The heart of St. Augustine's Rule is the love of God and neighbor expressed in simplicity, mutual trust, and concern for others. Mother Harriet's warmth and good sense enabled numbers of women to enter into this life and to teach it to others in their turn.

The community's life in the United States began through the devotion and generosity of one family. (The first American house of CSJB was founded in Baltimore in 1870, but difficulties there led to withdrawal after six years.) Helen Folsom of New York City joined the community, becoming Sister Helen Margaret. She and her brother had written to the community, proposing a mission in New York, and on February 5, 1874, the first sisters arrived. The Folsom family donated their former home on Second Avenue to become the first St. John Baptist House. Three years later, the community built its first convent in New York City at 233 E. 17th Street.

The sisters immediately went to work. They founded Holy Cross Mission, providing practical help to immigrants, largely but not only German in background. The mission eventually became a parish. (The Order of the Holy Cross began and grew out of this work as priests working with the community sought the religious life for themselves.)

By 1890, in addition to parish work in New York City and Newark, the community had established the Midnight Mission, which took in women from the streets, St. Andrew's Convalescent Hospital, and St. John Baptist School, all in New York City; St. Hilda's School in Morristown and

Continued on next page



*Far left,
the Convent of
St. John Baptist.
Left, visiting
religious talk in
the convent's
cloister.
Above, the high
altar in the
convent chapel.*

St. John Baptist celebrates

Continued from preceding page

Christ Church Home in South Amboy, New Jersey; cottages in Farmingdale, New York, where city children and their mothers could visit in the summer; and a Church Workroom for vestment making. Clearly, the energy that permeated "Clewes" had crossed the Atlantic!

In 1900, the community decided a place in the country would benefit both the sisters and their orphan charges. They purchased land in Ralston, part of Mendham Township, and began bringing children to cottages for the summer until the first building, St. Marguerite's, was completed in 1909. The children from St. Hilda's came to St. Marguerite's, which remained an orphanage until 1945. The convent, completed in 1915, included space for St. Anna's School for teenage girls. St. John Baptist School followed the trail to Ralston in 1915, and a new school building was completed in 1929. Across the country, in 1904, the community took responsibility for St. Helen's Hall, a day and boarding school in Portland, Oregon.

A new century presented new challenges for religious communities. World War I and the 1920's opened new opportunities for women, enabling them to support themselves and live independently. As professions such as nursing and teaching became respectable for women, they no longer needed to join a sisterhood to work. This trend accelerated after World War II. The growth of public social services made the sisters' work both less uniquely necessary and harder to do as new standards of training and accreditation were required. Another change was the decline in the number of wealthy associates and benefactors as the founding generation passed on. The most surprising, and ironic, challenge arose from the success of new communities at revitalizing interest in the religious life. Several contemplative orders founded in England prior to World War I attracted women drawn to a life of prayer who earlier might have joined a "mixed" community such as CSJB.

For these reasons, the community's numbers began to decline. While the American affiliate held steady at about 35 sisters into the 1940's, the English community dropped from 302 in 1911 to 203 in 1937. This necessitated closing

many works from the 1930's to the 1970's. Wrote Valerie Bonham, a historian of the community, "The Community rightly recognized that having done the work when there was no one else to do it was no justification for clinging to it now."

CSJB nonetheless remained a vital center for prayer and work. The flu epidemic that killed millions around the world in 1918 struck Portland, and three sisters went there to work in improvised wards. English sisters served in air raid shelters during World War II. Schools, hospitals, orphanages, and mission work continued apace. St. Marguerite's, closed as an orphanage in 1946, reopened in 1960 as a retreat house.

If fewer candidates entered the religious communities, those who did brought with them the same energy and love that distinguished the earlier generations. Sister Margaret Helena, who entered in 1932, remembers that "you had to be prepared at any time to do three things: die, make your confession, or go to Portland." Later sisters might say the same for Jersey City, Newark, Elizabeth, or Corsicana.

In the 1960's, CSJB sisters were in the forefront of parish work in changing neighborhoods, keeping the Episcopal Church present and meaningful for inner-city families. Jenny Moore, wife of one of the priests with whom the sisters worked, wrote: "These women loved with a discipline, a single purpose. The kind of love of which they were capable cut through taste and personal preference and was revealed warmly and directly. They prayed for people unflinchingly. They tried to bear the burdens of grief and suffering and injustice in acts of kindness. Their rule of chastity, poverty, and obedience did not imprison them. On the contrary, it freed them for love."

As numbers diminished and the traditional works of the community were left behind, neither the English nor the American house questioned God's call to serve. Instead, the question was: How to serve. What is needed now? What is the work no one else is doing, work our sisters can provide? Both houses have found similar answers. In affluent societies and in poor ones, women, men, and children all need the nurturing awareness of God's love and peace. In their different ways, all our ministries focus on providing spiritual nurture.

The community's fortunes have ideally prepared it for the needs of the times. Prayer has become increasingly important to many people, and the religious life affords a special opportunity to give oneself in prayer. The community has doubled in size since 1996 and continues to attract interest. Those entering have a variety of gifts and interests but are united in their desire to seek God and to share with others. Whether in parish work or workshops, hospitality or retreats, spiritual direction or creative endeavors, or any other venue, the Community of St. John Baptist aims to "prepare the way of the Lord" by witnessing to God's power, grace, and love.



St. Marguerite's Retreat House

Foundation Stones, Cornerstones, Stepping Stones

The 150th anniversary of the Community of St. John Baptist provided an opportunity for celebration among the community, its associates, and friends. It also inspired a three-day conference on the past, present, and future—Foundation Stones, Cornerstones, Stepping Stones—of religious life in the Anglican Church. Some 40 members of nine orders in the United States, Canada, and Great Britain were present.

Mother Jane Olive, CSJB, superior of the English branch and mother general of the community, and Father David Bryan Hoopes, superior of the Order of the Holy Cross, discussed the historical links between communities, such as the origins of the Order of the Holy Cross in parish work with the CSJB sisters and the birth of newer communities out of older ones. Brother Derek of the Society of St. Francis and Sister Beryl of the Society of St. John the Divine spoke of the challenges of community living and ministry. Speaking for the Order of Julian of Norwich, the newest Episcopal order, Father Gregory thanked the older communities for their example and support. Sister Ellen Stephen of the Order of St. Helena described the changes in decision-making, liturgy, and daily life that her community has made in order to make monasticism relevant to contemporary life.

All agreed that religious orders continue to play a vital



Left to right, Bishops Mellick Belshaw, Herbert Donovan, John Croneberger, and Vincent Pettit raise their hands in praise as the Community of St. John Baptist celebrates its 150th anniversary with a Festal Eucharist.

role today, even as they evolve with the Church. Along with the move from “corporate acts of mercy and charity” to more direct spiritual nurturance, conference members noted the shift from a penitential focus in worship, theology, and daily life to a celebration of the gift of incarnation. This does not mean an end to traditional values of poverty, chastity, and obedience, but rather a renewed understanding of their gifts.

Visitors were treated to a tour of the community's church embroidery collection. One of the early enterprises by which the sisters raised money and trained girls was fine needlework. Pieces made by the community have toured with the Metropolitan Museum of Art. Several associates have become expert in vestment repair and restoration and have begun offering short courses for altar guild members.

The main public event was a Festal Eucharist on St. Andrew's Day. The community's Bishop Visitor, Herbert Donovan, was joined by Bishop John Croneberger of Newark and Bishops G. P. Mellick Belshaw and Vincent Pettit of New Jersey—a veritable phalanx of bishops, robed in flaming red—all long-time friends of the community. A kilted bagpiper led the way as a reminder of Mother Harriet's Irish roots and devotion to St. Andrew. The offertory anthem was sung by the choir from Daytop, a teenage drug rehabilitation center located in the former St. John Baptist School building. Some 175 persons raised the chapel roof with singing and celebration.



Members of nine religious orders discussed the past, present, and future of religious life in the Anglican Communion. Above, Father David Bryan Hoopes, OHC, leads a discussion on the historical links between the communities.

—Shane Margaret, N/CSJB

Church of the Nativity: So who was the architect?

By Lennart Pearson

A memorial tablet in the Episcopal Church of the Nativity, Union, South Carolina, honors two of its earliest benefactors. Their generosity, however, may be of greater architectural interest and importance than first appears.

Mary Poulton Dawkins, wife of Judge Thomas N. Dawkins.

Born in London, England, November 11, 1820.

Died, November 15, 1906.

Devotedly attached to the Church of her fathers,
the welfare of which was always dear to her;
through her influence and the liberality of her noble husband,
this sacred edifice was erected.

A loving daughter of the Church, whose work lives after her.

At age 13, Mary Poulton was on her way to Canada with her parents, four sisters, and a brother when her father, the Rev. George Allen Poulton, became ill in Lockport, New York, and died. Although her mother eventually continued to Canada, Mary completed her education in New York state and then went south to teach in the "up-country" South Carolina town of Union where she married Judge Thomas Dawkins, a wealthy widower. And there the tale begins.

Episcopal services were held in Union as early as 1844, but a visiting missionary reported he did not believe the Church could be established. Bishop Christopher Gadsden retorted that settlement of the "up-country" by Scotch-Irish and Nonconformists from Pennsylvania and Virginia should not prohibit the establishment of Episcopal congregations. And in that he had the support of Mary Poulton Dawkins.

In 1855, the Episcopalians in Union numbered four communicants—Mary Dawkins, two of her sisters, and a temporary resident. Ready to build a church, they obtained a lot. Then, on May 1, five "up-country" priests, in the company of Judge Dawkins, "donned their surplices, and moved in procession to the church grounds, where a crowd of about three hundred people had gathered." One priest gave the address, a second laid the cornerstone, and a third read a paper. In 1859, Bishop Thomas Davis consecrated a yet-to-

be-completed church.

According to tradition, Church of the Nativity "was an exact copy of the Isleworth Chapel about ten miles from London" on the Poulton family estate, plans Mary Dawkins secured. The story is affecting, but it is not without problems.

Several hundreds of Mary Dawkins' letters, written between 1840 and 1906, have been transcribed and published. While filled with details of life in Union, they include few references to the church and none related to its construction or design. Further, research in England has located drawings of churches and chapels that existed in the Isleworth area at the time of Mary Poulton's childhood, and none resembles Church of the Nativity.

Research has uncovered, however, a church virtually identical in appearance in New Brunswick, Canada—St. Anne's Chapel in Fredericton. The resemblance includes its physical proportions, stonework, bellcote for three bells, iron-work doors, lancet windows, and, inside, separation of the nave from the chancel by a pointed arch etched with lettering. The dimensions match almost to the inch.

When John Medley, the first bishop of New Brunswick, arrived from England in 1845, he had with him a 23-year-old architect named Frank Wills who was to design a cathedral for Fredericton. Finances being what they were, the architect first designed a building that would serve until funds could be raised for a cathedral—St. Anne's Chapel, consecrated March 18, 1847.

Before the chapel was finished, Frank Wills moved to New York where he established an architectural firm, helped establish the New York Ecclesiological Society, contributed to its journal, and in 1850 published the very influential *Ancient English Ecclesiastical Architecture and Its Principles, Applied to the Wants of the Church at the Present Day*. The following year, he and architect Henry C. Dudley formed the firm of Wills



Lennart Pearson

& Dudley which advertised their rates, including "A full set of plans and specifications for small Churches \$100." In 1856, he returned to Canada to work on plans for Christ Church Cathedral in Montreal. He died that same year, aged 34.

During this period, connections between the New York Ecclesiological Society and the Diocese of South Carolina were many, beginning with Bishop Christopher Gadsden, who was a member, as were a number of other prominent South Carolina Episcopalians. Articles in the *Southern Episcopalian* recommended the Gothic style which Frank Wills espoused, articles commended by *The New York Ecclesiologist*.

This was also a time of church planting and building in South Carolina, especially in the up-country. Foremost among those promoting the establishment of new churches was the Rev. John DeWitt McCollough, a gifted builder and craftsman—and missionary in Union. He would certainly have known of Frank Wills and his work. With the backing of his bishop, he probably wrote to Wills & Dudley for plans conforming to the highest "ecclesiological" standards. The plans received were undoubtedly those for St. Anne's Chapel.

Support for this scenario is found in two contempo-

rary reports in the *Southern Episcopalian*. The first, written in October, 1859, states that the design for the church was "furnished by the Rector [McCollough] who, in several other instances in our Diocese, has exhibited his taste in the design of churches." The second, written in December, 1860, says "the design of the building was taken from 'Wills' Parish Churches,' the perspective of St. Anne's, Frederickton [sic], N. B. (New Brunswick). The ground plan and elevations were made by the rector."

A year after he consecrated Church of the Nativity, Bishop Davis made an episcopal visitation. He admired the building and noted it was erected "entirely by the combined exertions of the congregation [with] little help, comparatively, being received from abroad. All have made common cause, some giving their time and others money."

Church of the Nativity represents South Carolina in the Historic Episcopal Churches Engagement Calendar 2003. The 53-week desk calendar, which includes at least one church from every state, is available from NEHA, 509 Yale Avenue, Swarthmore, PA 19081. The cost is \$14.95 each; bulk order prices are available.

Lula Disosway

Continued from page 7

wonderful settlement thought to be so safe in the past was not an absolute haven of rest. Stores closed; banks moved hither and yon to safe areas; food was short for a brief time; bombs dropped on innocent people and it was terrific. Hospitals evacuated from danger zones and all life was changed."

As the war worsened, Dr. Lula was the only American doctor left in Shanghai. Her hospital was kept open in spite of heavy bombings, and 200 beds were added. She wanted to write about the experience of war but had no time. "Now I have too much medicine to do."

The Japanese invaded Shanghai in 1940, and all missionaries were eventually forced to leave. Dr. Lula returned to North Carolina in March, 1941, had a short break, then was assigned to head Hudson Stuck Memorial Hospital in Fort Yukon, Alaska, 13 miles above the Arctic Circle. There she served seven years as administrator, cook, and housekeeper. And as the only doctor in a 600-mile area, she cared for the health needs of over 600 Indians and 20 white settlers.

In September, 1941, she wrote her family she had baked her first moose and said the patients were crazy about her cooking. She also noted that she now knew what real work was: In China, she had worked with her brain; in Alaska, she did manual labor and learned what real hardships were. "Don't worry about me," she wrote. "I am well and happy in it. I am really having a wonderful time and the people love and respect me. I have a great work to do here." That great work eventually included her appointment by President Franklin Roosevelt to be physician for the "Selective Service

Men," earning her a certificate "in grateful recognition of uncompensated services patriotically rendered her country."

In 1948, Dr. Lula returned to New Bern to care for her seriously ill mother. After her mother's death in 1954, the Church called her to be medical director of Good Shepherd Hospital in New Bern. This hospital, affiliated with the Diocese of East Carolina, had served the black community since 1938. And here, for 13 years, Dr. Lula delivered babies and attended to the medical needs of her patients.

When Good Shepherd closed in 1967, Dr. Lula continued to serve the black community at Craven County Hospital in New Bern. The hospital provided her with a mobile unit, called "Stork Haven," to use as a prenatal and birthing clinic and office. She also held maternity clinics twice a week in the hospital emergency department, seeing about 200 patients each month while continuing to deliver babies.

At the 1968 commencement exercises at the University of North Carolina in Greensboro, Dr. Lula was given the "Alumni Service Award." In 1971, she was named "Woman of the Year in New Bern." After her death, the Craven-Pamlico-Jones County Medical Auxiliary honored her work by establishing the Lula M. Disosway Memorial Chapel at the Craven Regional Medical Center in New Bern.

Dr. Lula had told her family, "I hope when my time comes that I have just delivered a baby and stepped back." On February 12, 1973, she returned home from nursing patients during a flu epidemic. She spoke with her family that evening but did not say how ill she herself was. She died that night.

Ilene Disosway is the widow of the late Donald J. Disosway, Dr. Lula's nephew.

Help for archivists

By Sandra Sudak

Beginning with this issue, each issue of *The Historiographer* will carry an article on some of the more practical details of archival work, or “how to” manage some aspect of a diocesan or parish archives.

Readers are invited to send in questions or topics of interest which might be addressed in future issues. You may

also share some problems and solutions which you have managed while working with your historic documents.

Address your comments, questions, and requests to Sandra Sudak, Diocesan Archivist, Episcopal Diocese of Massachusetts, 138 Tremont Street, Boston, MA 02111, e-mail: ssudak@diomass.org.



Parish Records



The parishioner who volunteers for the position of parish historian or archivist is interested in maintaining heritage of the parish community. This person may or may not have had training and often is at a loss. Many times, the first question a new volunteer will ask is: “Where do I begin?” Or, “I really haven’t done anything yet with the records.” That person is relieved to hear my mantra, “*Do no harm.*” In other words, it is better to leave things alone for a while until training or consulting with a knowledgeable person.

The life of the parish is maintained in its records, assuming adequate record-keeping. To assist the novice in the way of parish records, previous archivists in the Diocese of Massachusetts created an outline of records most parishes will have at one time or another. This list assists in categorizing parish records. It is also useful for the initial inventory of records for the new volunteer who is shown a closet or room full of materials in no particular order, especially in some older parishes which have not cared for their records.

Take the list and see what is in the closet or room and determine what is not in the church. Recognize that the records of many of the parish’s organizations—the guilds, clubs, and societies—may be in private homes. This is the time to retrieve them. Most parish organizations will gladly allow the parish to store their records if the members know the materials will receive proper care. It is also imperative that parishioners realize that any records created in the course of duty are not personal records, but do belong to the parish.

This, of course, is only the starting point, a basic inventory of what the parish has or does not have.

What to keep and what to discard will be the next question raised. Following is a general list of materials a parish should keep in its archives. At the end are a few guidelines on materials which generally are not archival. It is not definitive.

Another source to consult is *Manual of Business Methods in Church Affairs*, available through the Episcopal Church Center, 815 Second Avenue, New York, NY 10017 (1-800-334-7626). Many parish offices and administrators already have copies. See Chapter IX concerning Records

Management. This is extremely helpful in determining how long to retain some records, especially financial, which can be prolific. This information is also available on the web site for the Archives of the Episcopal Church: <http://episcopalarchives.org/records.html>.

Sacramental Records

1. Parish Registers
2. Communicant List and Registers
3. Letters or Registers of Transfer, received and sent
4. Index to Parish Registers

Clergy Records

1. Papers of Individual Clergy
 - Office files weeded
 - Correspondence of content
 - Journal and diaries
 - Sermons and pastoral letters
 - Addresses
2. Service Register
3. Books of Remembrance

Clerk/Parish Secretary/Administrator

1. Proprietor’s Records where extant
2. Minutes of Vestry and Annual Parish Meetings
3. Annual Parish Reports
4. Constitutions and Bylaws
5. Records of Foundations or special Trustee Groups
6. Records of Vestry Committees
 - Minutes
 - Reports submitted
 - Correspondence
7. Legal Papers, including Bequest and Estate Papers
 - Property Deed, mortgagees, conveyances, indentures
 - Insurance Papers, especially inventories
 - Contracts
 - Litigation Papers, including correspondence and memoranda

8. Parochial Reports to the Diocese
9. General Content Correspondence dealing with parish administration
10. Membership Lists and Registers
11. Register of Memorial Gifts
12. Office Files containing miscellaneous records on parish involvement in community, mission work, and parish administration: leaflets, open letters, programs, broadsides, brochures, reports produced by the church as a congregation
13. Pew Records in Nonproprietary Churches, rentals, seating
14. Tomb and Cemetery Records; Memorial Gardens

Treasurer/Bookkeeper [See Retention List]

1. Annual Reports
2. Audits and Financial Statements
3. Cashbooks and Ledgers
4. Trust Fund Records
5. Pledge Records Summaries
6. Budgets - annual
7. Content correspondence

Parish Historian

1. Scrapbooks and Clippings
2. Memoirs of Parishioners
3. Commemorative booklets
4. Inventories of Records

Organizations - Guilds, Clubs, Societies

1. Reports
2. Minutes
3. Correspondence
4. Cashbooks
5. Printed Booklets

Audio-Visual Records

1. Photographs, sketches, slides

2. Recordings - reel, tape, disk
3. Architectural Plans

Parish Publications

1. Newsletters
2. Service Leaflets
3. Histories

The following materials are generally non-archival:

Sacramental Records:

- Letters of Transfer when information is entered into Registers
- Certificates when information is entered into Register

Clergy:

- Resource Files
- Courtesy Correspondence
- Materials sent from Diocesan Offices of a general informational nature: journals, announcements, form letters, publications and miscellaneous printed material
- Materials generated or in the possession of clergy in their capacity on Diocesan Council, Committees, Commissions, or Agencies are archival and should be sent to the Diocesan Archives for permanent storage
- Sermons, publications, leaflets, etc. from other parishes

Treasurer:

See Retention list for receipts, vouchers, paid bills, canceled checks, bank statements, worksheets, journal entry forms

Clerk:

- Courtesy correspondence
- Resource Files containing extraneous publications, brochures, leaflets [see Clergy above]

Resources for oral historians

Morrissey Oral History Workshop

Charles Morrissey's Oral History Workshop will be held August 11-15 in Montpelier, Vermont. A past president of the Oral History Association and oral history consultant for Baylor College of Medicine and Howard Hughes Medical Institute, Charles Morrissey brings more than 35 years of experience to the week-long workshop at Vermont College. Class size is limited to 20. For registration details, phone: 1-802-828-8764, or e-mail: rick.zind@tui.edu.

'Oral History and the Law'

Oral historians need to understand the legal ramifications of their work. The new, third edition of "Oral History and the

Law" by John Neuenschwander offers a thorough and readily understandable introduction to this important aspect of oral history. The 94-page book describes the basic legal framework for oral history and cites appropriate case law. It also includes numerous recent cases, expanded sample legal forms, and several new sections, including a discussion of the legal ramifications of putting oral history materials on the Internet and working with college and university Institutional Review Boards.

John Neuenschwander writes with authority. A history professor at Carthage College, municipal judge in Kenosha, Wisconsin, and past president of the Oral History Association, he received his Ph.D. in history from Case Western Reserve and his J.D. from IIT Chicago-Kent College of Law.

The book is available for \$15 from the Oral History Association, Dickinson College, Box 1773, Carlisle, PA 17013.

Hawai'i's diocesan archives

Continued from page 10

collection is stored, has the added protection of a locked gate followed by a keyless vault with punch code access system. The vault is monitored by a sonitrol security system which detects motion and sound. Should there be a breach of security, an alarm will automatically alert the police and fire departments. Entry into the vault by emergency personnel requires authorization by key management personnel.

Although some preservation concerns were met by placing the collection in a secured and environmentally-controlled commercial storage facility, another challenge was how to provide reasonable access while safeguarding the collection when not in storage. When a reference question or a request to conduct research comes into the bishop's office, it is forwarded to the historiographer. He, in turn, arranges for appropriate collection items to be retrieved from remote storage and transported to the diocesan offices for viewing at a pre-appointed date and time. This is usually done on a Saturday when the offices are closed and the historiographer has a day off from his regular full-time job. Researchers are shown materials. Photocopies of non-fragile items are made upon request. Although there is no charge for reference or photocopying services, donations earmarked for the preservation of the Church's archival collection are always appreciated.

During the retrieval process, collection items are subjected to fluctuations in temperature and humidity, heightening the risk for mold and mildew growth and accelerated

deterioration of materials. In a tropical climate, this is a very serious concern. When items leave remote storage, their security is compromised, and they are in jeopardy of pest infiltration en route or while waiting to be returned.

Eventual relocation of the Church's historical records to an archival facility under church control and staffed by trained professionals would facilitate daily management and timely retrieval of materials. We have much work to do. The collection has yet to undergo a systematic process of appraisal, arrangement, and description. In addition, besides addressing the environmental conditions of a new storage facility, there are many preservation priorities at the item level: Manuscripts must be rehoused in archival quality folders and boxes to prevent acidic transfer; photographs and fragile papers sleeved in mylar enclosures to provide added support and protection during handling; rare books placed in phase boxes to guard against dust, insects, and abrasion; and parish registers reformatted to microfilm to preserve their informational contents.

Although some parishes would like to create their own archival facilities to house their parish records, the establishment of a central archival repository, with proper security and climate controls, would allow more efficient use of the financial resources of the diocese. It would also allow management of and access to historical materials beyond what individual parishes and church organizations could provide.

Dialogue is now underway with an architect to begin the permitting process and planning for an archival facility for the diocese. A location has been selected, but its feasibility is dependent upon obtaining a conditional use permit or variance in district zoning. Some funding for the project has already been secured, but much more is needed.

This article has tried to put forth the challenges and solutions involved in balancing legal issues, preservation concerns, and access for a small archival collection with limited resources. The Diocese of Hawai'i is indeed fortunate to possess a collection of historical materials which documents its rich heritage. It is all the more fortunate to have a bishop who recognizes the value of preserving these materials for the future and is willing to find the necessary financial resources to see that this is accomplished.

Although access to the archival collection of the Diocese of Hawai'i does present some challenges at the present time, requests for information may be obtained by writing to: Stuart Ching, Historiographer, Episcopal Diocese of Hawai'i, 229 Queen Emma Square, Honolulu, HI 96813-2304; or by phone 1-808-536-7776, or fax 1-808-538-7194.

Stuart W. H. Ching is curator of 'Iolani Palace in Honolulu and historiographer of the Diocese of Hawai'i.

Western Archives Institute offers two workshops

The 17th annual Western Archives Institute will be held June 15-27 at San Francisco State University. The intensive two-week program of instruction in basic archival practices features site visits to historical records repositories and a diverse curriculum. Heading the faculty of distinguished working professionals is Randall Jimerson, associate professor of history and director, Graduate Program in Archives and Records Management at Western Washington University.

An Institute for Native American and Tribal Archivists will be held July 21-August 1 at California's University of Redlands. Tim Ericson, assistant director for Archives and Special Collections at the University of Wisconsin at Milwaukee, will head a knowledgeable faculty in a program focusing on the preservation of native American and tribal records. Visits will be made to local historical records repositories.

Application deadline for the 17th Western Archives Institute is March 15, for the Native American and Tribal Archivists Institute, April 15. For additional information and application forms, contact: Administrator, Western Archives Institute, 1020 O Street, Sacramento, CA 95814, phone: 1-916-653-7715, e-mail: ArchivesWeb@ss.ca.gov.

[Editor's note: This article is part of NEHA's ongoing study of Episcopal Church archivists, historiographers, and repositories in dioceses and parishes and the second in a series of profiles of some of these repositories and their custodians.]

African American Collection

Continued from page 1

collect, house, arrange, and make the collection available to researchers. The agreement between the Society and the seminary outlines a plan to expand the collection, obtain additional funding and materials, and improve its accessibility to interested parties.

During this coming summer, the Bishop Payne Library will construct additional archival space to accommodate the collection, which currently includes collected writings from prominent African American Episcopalians that are being processed and preserved. The library, named in honor of the former Bishop Payne Divinity School, founded to edu-

cate African and African American Episcopalians, already contains significant archival collections and is a key resource for scholarly theological research.

Initial planning for the African American Episcopal Collection was funded by grants from the Historical Society, the Louisville Institute, and the Episcopal Church Foundation. Individuals interested in providing financial support for the collection should send contributions to the attention of Mrs. May Lofgreen at: Historical Society of the Episcopal Church, PO Box 2098, Manchaca, TX 78652-2098.

Prospective donors to the collection, those who are aware of materials that are appropriate, or those who want additional information should contact Mitzi Budde or Julia Randle at 1-703-461-1731.

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Bagpiper Frank Watson and Father David Brian Hoopes, OHC, helped the Community of St. John Baptist celebrate its 150th anniversary.